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## NOTES AND COMMENT

**Centenary of the Society for the Propagation of the Faith.**—Monsignor Freri, Director of the Society for the Propagation of the Faith in the United States, writing to the *N. C. W. C. News Service*, says:

The Society for the Propagation of the Faith will commemorate the one hundredth anniversary of its foundation on May 3. It may not be amiss, therefore, to prepare its numerous friends for that celebration by recalling briefly its origin and development.

A few years ago the life of a saintly woman of Lyons, France, Pauline Jaricot, was published and the biographer awarded to her the title of foundress of the "Propagation of the Faith." Such an assertion is not warranted by history, and, as a matter of fact, the origin of the Society is rather obscure, which is the destiny of many Christian institutions. God often so prepares everything that no one has a claim to authorship and no human name receives the glory. "The Propagation of the Faith" owes its existence to two cries of distress from missionary fields, the one in the West, the other in the East, and to the zeal and charity of several persons.

In 1815 Bishop Dubourg, of New Orleans, stopped in Lyons on his return from Rome, where he had been consecrated. Full of anxiety on account of the extreme poverty of his diocese, he recommended it to the charity of the Catholics of Lyons, in particular to a Mrs. Pétit, a former resident of New Orleans. The charitable woman entered into the Bishop's views and began collecting among her friends and acquaintances some modest alms for the poor missions of Louisiana.

A few years later, 1820, a young woman, Miss Jaricot, who was also living in Lyons, heard of the great needs of the Society for Foreign Missions of Paris and conceived the idea of forming an association that would collect alms for the missions of that Society. Within the first year a sum of four hundred dollars was received and sent to Asia.

The success of Miss Jaricot and her associates inspired the benefactors of Louisiana with great fervor and they became desirous of establishing a similar society for their poor missions. They were further encouraged by a visit of the Vicar General of New Orleans, Father Inglesi.

After consideration, however, it was thought best to unite instead of dividing efforts. A meeting was called at which twelve ecclesiastics and lay persons were present and it was decided to found an association which would solicit the prayers and nominal alms (one cent a week) of the faithful of all Christian countries in behalf of the missionaries of all nationalities preaching the Gospel in heathen and non-Catholic countries. Thus it was that The Society for the Propagation of the Faith was founded in Lyons on May 3, 1822.

Shortly afterwards one of the founders went to Paris and through his efforts another Central Council, also composed of twelve members, was established. From that time the Society has been governed by those two committees, having equal authority, independent of each other and yet obliged to decide all important questions by a mutual agreement.

Owing to the activities of these two committees the Society soon extended outside of France, and, twenty years after its foundation, we find it organized in all the Catholic countries of Europe, as well as in North and South America. However, though American Catholics began to contribute as early as the year 1840, it was not until 1897 that a delegate was sent here and a national office opened in Baltimore. In 1904 this office was transferred to New York City (where it is at present located at No. 343 Lexington avenue), and the Society was incorporated under the laws of the State of New York.

The Society for the Propagation of the Faith has nothing to do with the training and placing of missionaries, still less with the internal administration of the missions; its only aim is to invite the prayers of the faithful for the extension of the Church and to create a fund out of which all the missions shall receive a yearly allocation in proportion to the number of workers and their relative needs.

In 1822, the year of its foundation, the Society collected \$4,000; up to 1920, inclusive, the total of its collections amounted to \$97,396,740.95; of which \$10,004,865.27 were contributed by the Catholics of the United States. The 1920 collections were \$3,414,647.08, of which \$1,622,569.36 were offerings of American Catholics, and of that sum Philadelphia Catholics gave \$162,818.73. It may be remarked here that, if the contributions for 1921 reach the same total as in 1920, the Society will have gathered over one hundred million dollars in the one hundred years of its existence.

We have seen how one of the causes which brought the Propagation of the Faith into existence was a desire to assist the missions of Louisiana, and, in fact, they, with those of Kentucky, received one-half of the first distribution of funds. From that time other American missions were successively added to the list of allocations and it may be safely asserted that there is not a single portion of the Church in the United States which, at one time or another, has not been helped by the Society. From its foundation to 1920, inclusive, the Society contributed \$6,919,875.42 to needy American missions. At present, however, the Church, having become self-supporting in almost every part of our country, and local societies having been founded for aiding those still in need of outside help, the Propagation of the Faith has almost entirely withdrawn its assistance from the American missions in order to attend more especially to the missions in heathen lands.

What is the number of missions and missionaries assisted at present by the Society? It is difficult to give an accurate answer to this question, both because complete statistics are not available and because of the dif-

ferent meanings given to the words "missions" and "missionaries." The following figures are, therefore, approximate only:

Country	Dioceses or Vicariates	No. of Bishops and Priests	No. of Catholics
Japan and Korea .....	11	252	170,381
China .....	52	2,408	2,000,150
Indo-China .....	14	1,374	1,137,909
India .....	34	1,770	1,957,731
Africa .....	99	3,445	1,969,994
Oceania .....	24	514	297,762
Total .....	234	9,773	7,533,927

Furthermore, the Society for the Propagation of the Faith assists thirty-three dioceses or Vicariates in the Protestant or schismatic parts of Europe, and forty-six in North and South America and the West Indies, with a total of about 2,500 missionaries.

This would give a grand total of over 12,000 missionary priests at work in three hundred dioceses, or vicariates, in the mission world, receiving spiritual and financial assistance through the agency of the Society for the Propagation of the Faith.

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**The Russian Orthodox Church.**—There has been a great deal of speculation regarding the condition of the Orthodox Russian for some time; and just recently we have received some data regarding the state of the church since the fall of the Monarchy. The following facts have been gathered by the *Universe* from a report to pamphlet on the *Anglican and Eastern Churches* published by the Society for the Propagation of Christian Knowledge. The report is furnished by Dr. Stephen Runkevich, a prominent member of the Orthodox Church:

On March 2, 1917, the abdication of the Emperor Nicholas II occurred; and on March 3, the renunciation of his rightful successor to the throne of the Russian Empire. The power passed to the people.

The Church was declared free of the oppression of State power. The absence of civil discipline among the population, in consequence of the absence of conscious civil life, led to many excesses in connection with representatives of the clergy. A Special Commission was formed by the Holy Synod to draw up regulations for the adjustment of ecclesiastical procedure to the new conditions of State and social life, and for the immediate abolition of abuses which had grown up under the former order; this was to be done by spreading widely among the population the meaning of funda-

mental rights, and by the introduction into all departments of ecclesiastical-administrative life, where applicable, of the *elective principle*.

Even before the war there had been a desire for a Council, and steps were at once taken to call one. There was long preparation to be made, and it was not brought into being until the Summer of 1918.

Under the Czar the government of the Church had been in the hands of the Holy Synod, the Patriarchate being in abeyance. It was now determined that the Patriarchate should be revived, and the Holy Synod cease to exist.

The fall of the Imperial power did not of itself in any way actually influence the Holy Synod, except in the way of increased activity, which in turn was called forth by the rise of social movements.

On August 5, 1917, the office of Ober-Procurator of the Holy Synod was abolished—that “eye and ear of the Sovereign,” the organ of the Imperial power in Church Administration which had been established on May 11, 1722—and the Ministry of Religion was established, with an Assistant Minister for the affairs of the Orthodox Confession, the last Ober-Procurator, Anthony Michaelovich Kartashev, remaining as Minister of Religion.

The establishment of the Ministry of Religion did not materially affect the affairs of the Higher Ecclesiastical Administration in consequence of the attention of the Powers of the State being occupied by pressing affairs of a purely political nature on the one hand, and on the other on account of the approaching Council and the expected Church reforms.

On opening the Council, the Holy Synod appointed the offering up of special prayers for the Council at divine service, and itself took up the position of the executive organ of the Council and, while existing side by side with it, avoided giving the slightest occasion for conflict.

After the elevation of the Patriarch, the Holy Synod admitted him to its staff and he accepted the Presidency of the Synod, and then when the statute regarding the new organ of the Higher Church Administration was confirmed by the Council, and the members of these organs were chosen, the Holy Synod acknowledged its authority at an end, on February 14, 1918, and gave over all its affairs to the *Holy Patriarch*, the *Sacred Synod*, and the *Higher Church Council*. The *Holy Synod* had existed for two centuries (less three years) since its establishment on February 14, 1721.

The Patriarch Tikhon, who comes of a clerical family of the diocese of Pskov, was born in the year 1864. He was consecrated Bishop of Lublin in 1897 and was afterwards transferred to Moscow, where, since 1905, he had borne the title of Archbishop. He was elected Patriarch on November 5, 1917.

The Sacred Council of the Orthodox Russian Church (or the Local All-Russian Church Council, as it was originally called before the decision of the Pre-Conciliar Council, gave it the above name) was opened in Moscow on the Festival of the "Falling Asleep" of the Most Holy Mother of God (August 15, 1918) in the great Cathedral of the "Falling Asleep" in the Kremlin; it was accompanied with unusually solemn ecclesiastical ceremony. There was an innumerable gathering of people and clergy. The Temporary Government was present in the persons of its chief representatives. A sea of gilt banners from 255 of the Moscow cathedrals, monasteries, and churches, stretched in an unending stream on the way from the Cathedral to the service of prayer, held on the Red Place outside the Kremlin.

The Council lasted, with two short intervals, until September 20, 1918, the time for the next Council being fixed for the Spring of 1921, full continued membership being reserved to the existing members, and the Patriarch being authorized to convoke the Council at any time before 1921, in its present composition, should circumstances demand it.

Its legislative work was chiefly devoted to the reorganization of the government of the Church and the establishment of the new order of Church life in accordance with its altered conditions, and in consequence of the changes which have taken place in state and social life. The chief acts of this kind are: the re-establishment of the Patriarchate; changes in the character and composition of Higher Church administration; and the reorganization of the autonomy of the parish.

The re-established Patriarchate is surrounded with detailed regulations as to the rights and obligations of the Patriarch; the order of his election; and the guardian of the Patriarchal throne.

One of the chief tasks was to avoid the possibility of autocratic tendencies on the part of the Patriarch, and to preserve the conciliar principle. To this end, the chief power in the Church—legislative, administrative, legal, and controlling—is committed to the Sacred Council, which is to be convoked periodically; the Patriarch is placed as an equal among the Bishops, the ecclesiastical government he shares with the Sacred Synod and the Higher Church Council, and he appears as head, chiefly in a moral sense and in regard to *authority*. However, it is reserved to him, in case of disagreement with the decision of the Synod and the Council, to carry his own decision, accounting for the same to the Sacred Council alone.

In 1917, Georgia, with three dioceses, fell away from the Russian Orthodox Church, declaring itself autocephalous, and at the end of the year the same tendency was evident in the Ukraine, in Kieve; but the Kiev-Ukraine Council, which was opened on January 7, 1918, and held three sessions with interludes during the

year, remained within canonical bounds, and awaited the autonomy granted it by the All-Russian Council.

The Church of the Ukraine, embracing ten south-western dioceses, has since been granted autonomy. Special bishops are allowed for the "One-Believers," such bishops, however, to be dependent on the local diocesan bishops.

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**Mirditia and Albania.**—Atlases will be in order to locate Mirditia, and it does not need a microscope to find it. Those who are interested will find its history in the *Catholic Encyclopedia*, s. v. Scutari. Its political destiny seems to rest with that august assembly yclept "The League of Nations." The Mirdites are Catholics and have enjoyed practical autonomy under Turkish rule for more than four centuries, their government being in the hands of a family named Bib Doda. The Mirdites fought on the British side against the Russians on the Danube in 1854. In 1879 the reigning prince was kidnapped by the Turks, and during his absence, which extended over a period of 29 years, the country was governed by the Abbot of the Mirdites. The chief Mirdite delegate is Father Antoine Achikon, a professor of Theology, from Scutari. The Mirdite appeal to the League of Nations bears the names of the President of the Mirdite Republic, of the Minister of War, and the Minister of the Interior. These being illiterate have made their signatures to the document by means of a rubber stamp.

Three delegates were originally appointed to represent the Republic, but the second, a Catholic priest, was imprisoned by the Government, and has only recently escaped to Italy.

The Mirdites desire an independent Christian Republic and are ready to co-operate with the Greeks, if the latter will separate themselves absolutely from Albania. They wish its frontiers to include Zadrime, the Mallisoro, Dukagini and Scutari, with outlets on the Boyana River and on the Adriatic.

A splendid article on Albania appeared recently in the columns of the London *Universe* from the pen of Major Barnes who is thoroughly familiar with his subject:

The future constitution of Albania has yet to be decided. Very likely some form of monarchy may be adopted. Actually there is a sovereign Parliament elected by universal indirect suffrage with a Ministry dependent thereon. In the place of a constitutional monarch there are at present four Regents with purely constitutional and advisory powers, who form with the Cabinet a Council of State. The four Regents represent the four predominant religions in the country: Catholic, Orthodox Mahomedan, Bektashi Mahomedan, and Greek Orthodox.

The two Mahomedan sects constitute the majority of the people. The Greek Orthodox comes next in importance; while the Catholics number out of a total population of about one million approxi-

mately 200,000. Though the Catholics are the smallest of the four religious communities their percentage of the total population of Albania is larger than that of the percentage of Catholics in any other Balkan State, not counting Greater Serbia.

This last point is important, for these Albanian Catholics may consequently be considered the vanguard of Catholicism in the Balkans. Scutari has great Catholic traditions, and in the fifteenth century when Scanderbeg held the Turks at bay, Albania was a Catholic country. It is quite possible she may become so again.

The Mahomedans of Albania are not fanatical. The conversion of the majority of Albanians to Mahomedanism came about for political reasons and was never really more than an outward conformation. The Albanians are not a profoundly religious people, that is, not in any mystical sense. The people in fact are essentially Western in spite of the apparent Eastern aspect of the country to the superficial eye of the tourist. The conversion of many Southern Albanians to the Greek Orthodox Church also came about for political reasons. The spirit of nationality, which only became a dominating factor in European politics subsequent to the Napoleonic wars, developed late in Albania, and for a long time many Albanians looked to the Patriarchate of Constantinople as a means of protection against Turkish oppression. Later, after the formation of an independent Greece, and in the absence of any definite hope of constituting an independent Albania, many looked to Greece for their salvation, favouring the establishment of Greek schools under the patronage of the Greek Synod and the Patriarch of Constantinople, since the Turks did not permit the establishment of Albanian schools. Now, however, Albania has achieved her independence and great bitterness is felt towards the Greeks, who, profiting by the advantages which history has given them, and by using the influence of the Greek priests, are trying to establish a claim to Southern Albania.

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In consequence of these altered circumstances two movements, both originating among Albanians themselves, are now on foot in the South. One, favoured by Monsignor Noli, is the creation of an autocephalous branch of the Eastern Church. This would be in accordance with the practice of every Balkan State on obtaining emancipation. There is a good chance of such a movement succeeding provided no precipitous action is taken. Monsignor Noli is a powerful and able man, at present representing Albania at the League of Nations. He was consecrated in America by a Russian bishop, and thus became the head of an autocephalous branch of the Eastern Church in America composed of the 50,000 odd Albanian immigrants in that country. The other movement aims at separation from the Eastern Church and embracing Ca-



tholicism as Uniates. It is claimed that a universal conversion to the Catholic faith would be easy to bring about in this way, for the Albanian peasant would be loath to give up the ritual to which he has been accustomed, while the introduction of the Albanian language for the use of the church services would be welcomed. Very little progress, however, can be registered as regards this movement, but its success would have many advantages over the alternative one. The two bodies of Christians would thus be enabled to work in harmony, and if this harmony can be brought about Mahomedanism would disappear much more quickly than could otherwise be hoped for. It is therefore important that the Vatican should take note of this movement and to do what it can to foster it. The conversion of Albania to Catholicism would be an important victory for the Church, both in itself and for the possibilities it would open up for progressive civilization in the Balkans. The essential Western mentality of the Albanian renders them peculiarly fitted among Balkan nations for receiving the Roman tradition, and the numerous Albanian colonies in Greece, Roumania and Turkey would probably follow the lead of their mother country in due time.

It is the Orthodox Mohamedans, though at present the more numerous Mahomedan sect in Albania, who are likely to lose the most ground in the immediate future. If the Northern Catholics would elect to adopt a wide tolerant policy there is every reason to expect the progressive conversion of the Mahomedans in the North. Most of the leading Mahomedans are free thinkers. But since patriotism is the chief spiritual stimulus among Albanians to-day the Catholics cannot afford to risk losing the respect of large sections of their countrymen by adopting an intransigent **attitude towards the Central Government**, which for a long time must necessarily be more Mahomedan than Christian in character. Albania cannot afford in the face of the dangers that beset her to present a disunited front to her enemies. The vast majority of Albanians realize this, and those who run counter to it must inevitably fall into disrepute. Unfortunately there is a tendency among many influential Catholics in favour of non-co-operation with their Mahomedan compatriots.

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The Bektashi Mahomedans are a very interesting sect, and on account of their tolerance, their charity and their uprightness of character are likely to remain for many generations an important element in Albanian life. They have no taboos, as the Orthodox Mahomedans have, and the keynote to their influence is moderation. There is no reason why Christians should not co-operate whole-heartedly with them in the task of civilizing the country according to Western ideals. Most of the Bektashi live in Central and Southern Albania, and therefore not in direct contact with the

Christian populations in the North. Here the Catholics must necessarily shoulder the chief burden. Schools are badly wanted, but the Albanian Government is poor, and though they are spending no less than 2,500,000 gold francs on education, out of a total revenue of only 18,000,000 gold francs, it will be a long time before a really adequate system of education can be established. The Central Government contributes impartially, to the upkeep of any schools established by the Catholics, but it can contribute very little to the establishment of schools whether Catholic or otherwise.

Thus the establishment of schools is mainly a matter of local effort. The best form of Catholic propaganda would be the establishment of a good system of Catholic schools throughout the North, but the lack of funds is a tremendous obstacle. Money nevertheless goes a long way in Albania: £60, for example, is sufficient to establish a small mountain school, and a number of these have already been erected through the generous contributions of foreign sympathizers with Albania—by no means all of them Catholics. But Albanian Catholics look especially to their richer co-religionists abroad to help them in their fight for the faith and civil enlightenment where, if adequate funds were available, such a unique opportunity for the progress of Catholicism presents itself. The Franciscan Friars, the history of whose heroic work in Northern Albania deserves to be written, are now concentrating their attention on raising the necessary funds for the establishment of a higher school (lycée) for boys at Scutari, the cost of which is estimated at £2,500. At present the parents have to send their boys to Italy to receive higher education, which fact for reasons of expense prevents many boys of good family obtaining any full education at all. Nevertheless the enthusiasm with which Albanians of all classes have thrown themselves into the cause of education is gratifying, to say the least, and should give the most pessimistically minded abundant hope in the eventual triumph over the present formidable difficulties.

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**The Faith and Pre-History.**—Mr. Hilaire Belloc recently addressed the University of London Catholic Students' Society at University College, on the subject of "The Faith and Pre-History." Mr. Belloc, who is President of the Society, declared that his intention in speaking was to elucidate the issue of the latest attack on the Faith, that of pre-history, and that if, by so doing, he could enable but one young person to see more clearly, his speaking would not be in vain. The latest menace of the Faith, he said, is not so much intellectual or emotional as material—it is contained in the collection of human remains which is regarded as material proof of man's "ascent" from a low and evil condition to his present happy state, and to augur a still more wonderful future for him. For a right understanding of these matters it is essential to distinguish the line of demarcation between Catholic and non-Catholic teaching on the nature of man. A lifetime ago, attacks on Christianity took the form of challenging the authen-

ticity of the Gospels. Controversy on this subject served to justify the Catholic attitude when the issue became clear, and it was shown that the spiritual and the mundane in the Gospels cannot be disintegrated.

The present conflict [said Mr. Belloc] is interesting and practical. It is claimed that there exists in the field of Science something that conflicts with Catholic doctrine on the nature and fall of man. Now, science is the acceptance of something as true to the extent that the mind cannot accept the opposite, *without proof*. "Proof" is the condition of the acceptance. Faith, on the other hand, is the acceptance of a thing as true *without proof*, since "proof" is never irrefragable, but always material. Faith is absolute, whereas science at its best is only approximate. Faith goes behind the elements, as, for instance, in Transubstantiation, where the "appearance" of bread and wine remain after consecration. Science never goes behind the elements of nature; it can only muster evidence up to a certain point, beyond which it is helpless. The attack of pre-history on the Faith, as conducted by such writers as Mr. H. G. Wells in his "Universal History," is due to a lack of clear definition. The issue is between realism and nominalism. The Catholic and realistic idea, which has persisted through nominalism, is that man is a category part; the Faith further postulates that at a given point in time man had an opportunity of the supernatural, but rejected it and fell. This contains the implication that our ideals are all known ideals, and that human life is a struggle for the recovery of things lost. The story of the pre-history contains a strong probability that the physical structure of man has been arrived at through genetic evolution from a "lower" animal form. This probability is strong, but it is only a probability. The human remains which are supposed to constitute proof of this hypothesis do not form a succession; no continuous development can be traced, only a series of jumps—some very far apart.

But all this does not affect the Faith. Original sin is quite another matter. Our view of man is that he began perfectly *whole*, and that his rejection of the supernatural occasioned the entrance of sin. Opposed to this view is the conception of man in pre-history as something evil, something which has "evolved" and improved through the ages until he has at last become as bad as he is. Man as expressed in our industrial civilization is presumably the culmination of it all! It is true, however, that the exponents of this theory admit the possibility of further improvement. Man has become so great already; what may he not become in future? What proof is there that our pre-human origins were in any way evil? Evidence of any sort is very scanty. We know only a few material points on the curve, not the whole curve of human development. Suppose a transition from a low state to a high civilization. What do we know of it? There is no record of any such transition. The dawn of history, in fact, shows man at a very high level of civilization. Evidence of human sacrifice is used to support the view of our origin in darkness and evil, but of these, the only instances are those of Gaul, where the idea of sacrifice was mixed with the glorification of victory, and of Carthage, which had attained a very high level of culture.

Every race, too, the lecturer continued, has its legends of a Golden Age.

when men were more perfect and from which there has been a decline. Thus the curve of evolution does not conform either with our earliest evidence or with any clear curve in history. The history of the human race has shown no movement towards any point. Geological and archaeological records point to a probability of genetic evolution (non-human), which further evidence may, or may not, shatter. But a social analogy of man throughout the ages shows a mere tendency to sag, with occasional lifting up again.

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**The Kingdom of Irak.**—A Bulletin issued by the National Geographic Society has some interesting items regarding one of the oldest and most historic patches of the earth's surface. It tells us:

Irak has existed as a geographical name for ages, but in recent centuries it has had little more official sanction than 'Manhattan' for the American metropolis or 'Frisco' for a thriving Pacific port. Yet it covers more or less indefinitely a region known, and often famous, in every age of man from the dawn of tradition to the present—the fertile plain of the Tigris and Euphrates valleys, where the Garden of Eden is supposed by many students to have been situated, and where the first weak rootlets sprouted that have grown into the world-wide civilization of to-day. Strip Irak of its alias; call it Babylon—Nineveh—Mesopotamia, and it is known to every school child.

The country which it is proposed to erect into the practically independent kingdom of Irak was placed under the mandate of Great Britain on the breaking up of the Turkish empire following the World War, and was generally spoken of as 'the mandate for Mesopotamia.' It includes approximately the old Turkish villayets of Basra, Bagdad and Mosul, which cover the delta of the Tigris and Euphrates and a considerable part of the upper reaches of those streams, lying between the Eyrian desert on the one side and the hills of Kurdistan and western Persia on the other. To the south-east, at the mouth of the rivers, is the navigable Persian Gulf.

It is difficult to exaggerate the agricultural paradise that might be built up in the lower valley of the two rivers, supplemented by the mineral wealth taken from the regions farther north, if the country were under a strong government, were peopled by alert, educated inhabitants and if the necessary capital and modern machinery were available. Even with the factors as they are, the British, who will continue to hold the mandate, and the Arabians, who will be in immediate charge of the government, are counting on the rise of a state which may be compared without disadvantage with some of the great governments that have occupied the land in the past.

To gain an idea of what wonderful development can be brought

about in Mesopotamia one need only look into the past. At the beginning of history the plain of the Tigris and Euphrates was a garden spot, teeming with a well-fed and wealthy people. If there was a 'grandeur that was Greece and a glory that was Rome' there was as truly a splendor that was Babylon. And the splendor of Babylon was made possible 6,000 years ago largely by the wealth that sprang from the intensive cultivation of the river plain under a gigantic system of irrigation, which even the most ambitious modern systems probably have failed in many ways to surpass.

Great canals crossed the region between the rivers and ran for miles on the outer sides, while smaller canals spread the water to every corner of the country. Some of these ancient canals were practically artificial rivers with two and three parallel channels, the remains which may be traced to-day for scores of miles. Watered by these countless streams, nearly every square foot of the country produced its crops of dates, figs, grain and other products and the population was many times that of to-day.

Babylon's agricultural Utopia was not a short-lived affair, but continued for nearly ten times as long as the period which has passed since white men settled in America. The country thrived with only minor interruptions under Babylonians, Assyrians, Chaldeans, Greeks and Romans. But always the settled civilization of the agriculturists was threatened by the turbulent hill people to the north and east. Finally the Parthians captured the country and were followed by the Persians. Under these more barbarious rulers the great irrigation systems, even then much less efficient than during the golden age of Babylon, rapidly deteriorated.

Under the Abbassid caliphs, with a combination of Arabic and Persian culture, Bagdad was founded on the Tigris in the very center of the river plain—the splendid, gay, wicked Bagdad of the 'Arabian Nights.' Mesopotamia's prosperity, though much less, was still relatively great, and Bagdad was for awhile the metropolis of the world, its inhabitants at one time numbering 2,000,000 souls.

When the Turks got possession of the caliphate and carried its seat on to the west, Bagdad withered; and under Turkish rule the Tigris and Euphrates valley entered its darkest period. The few canals that had continued to function properly joined those that long before had fallen into disrepair, becoming clogged or breaking their banks and causing floods. Much of the incomparably fertile soil became and has remained until to-day bare plain or oozy swamp. Only a small percentage of the rich valley has for generations produced any crops.

After the Young Turks came into power, in 1908, reclamation work was undertaken in the Tigris and Euphrates plain and some headway was made. Since the British occupied Bagdad in 1917

this work has been carried much farther. An appreciable acreage has been drained, and dams and canals have been constructed. A railroad has been built from Bagdad to Basra, the port near the Persian Gulf, a distance of several hundred miles, and another line has been laid up the Tigris half way to Mosul. Connection with the Constantinople-to-Bagdad (once the 'Berlin-to-Bagdad') railway will probably be effected in the near future.

It is planned under the new Arab State and the mandate to continue the work of rejuvenating the country's ancient irrigation system. But there is a herculean task to be accomplished before 'the Garden of Eden' blooms again. It was estimated before the World War that the ambitious project of the Turks to reclaim 3,500,000 acres would cost \$130,000,000. The total area that might be irrigated is placed at about 12,500,000 acres.

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**An Educational Lesson from Nova Scotia.**—The Diocese of Antigonish, in Nova Scotia, is decidedly progressive educationally and ecclesiastically. Antigonish Diocese, formerly the Diocese of Arichat, dates from 1844, and has within its borders a Catholic population of 86,000, the largest proportion of the people being of Highland Scotch extraction. It has a Catholic University, eight boarding-schools for young women, and twenty-two academies. Every parish has a school, some of which are parochial.

Among the members of the University Faculty are some very distinguished men, several of them post-graduate students of the Catholic University of America. The University has left its impress on the educational and professional life of Eastern Nova Scotia and its up-to-date-ness is a matter of general appreciation. It reaches out to the rural population of the Province by its Extension Course and its latest departure is the establishment of what is known as "The People's School" which has just begun its second term.

The student body is made up of men and boys who have long since finished their school days, but who are desirous of improving their education and their position in life. Last year more than fifty students, ranging from seventeen to sixty years, attended. Tuition is free, the only expense being that of board and lodging. There are no entrance requirements, and it makes no difference how much schooling a prospective student may have had.

Notable additions to the faculty of 1922 are Edward J. O'Brien, noted author and litterateur, who will conduct English courses, and Henry Somerville, secretary of the Catholic Social Guild of England, who will give a course in labor problems.

Among the courses that will be given are Ethics, Economics, English Literature, English Language, French, Arithmetic, Business and Finance, Physics, Chemistry, Ancient Greek Art, Public Speaking and Debating, Public Health, and Agriculture.

Special stress will be laid on labor and social problems for students

from the industrial sections and on scientific agriculture for the farmer students.

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**Birth Control.**—Decrying agitation in favor of birth control, Dr. Royal C. Copeland, Health Officer of New York, in analyzing recent birth statistics has pointed out that the proportionate number of native-born mothers in New York is decreasing and has sounded a warning that in the future New York's prominent families will be descendants of recent immigrants and not those who came over with Lord Baltimore or in the Mayflower.

In general the figures tend to show that foreign-born women had more children last year than did those of native stock, said Dr. Copeland. "When you combine the fact that the children born to native mothers are less than those born in other lands with the further fact that infant mortality is greater among babies of native stock, there is indicated that our population is becoming less American, more foreign."

It was shown that in 1919, 68.7 per cent of the births in greater New York were children whose mothers were born in other countries. Practically the same relative percentage obtained in 1911.

The statement that there is a greater mortality among infants of American-born mothers will, no doubt, surprise many. One reason for this is that foreign-born mothers generally nurse their children. It is also accountable for the low death rate in congested districts of the city where it might be expected there would be more infant deaths. American mothers are less inclined to make use of Baby Health Stations of the Department of Health. Foreign-born mothers are accustomed to depend on these and other governmental agencies.

In a section of the fashionable upper east side bounded by Fifth and Park avenues, the birth rate was seven for each 1000 of the population. In the rest of the borough of Manhattan it averaged 25 per 1000. This district is typical, for it contains well-to-do persons of American birth who are counted among the first families of America.

We find the death rate among infants of native-born mothers is 90 per 1000, while the rate of infants of Swedish-born mothers is 58, Scotch 43, Russian 64, French 79, Austro-Hungarian 79 and Bohemian 75.

Recently in Washington the Executive of the N. C. W. C. denounced birth control in the following terms:

The activity of the advocates of birth control is an affront to all genuine Christians, and to all other persons who cherish the elementary principles and sentiments of morality. We protest against this unholy movement, and we take occasion to reassert the teaching of the Catholic Church.

The Church condemns all positive devices and methods of control as necessarily immoral, because they are perversions of nature and violations of the moral law. Moreover, they lead inevitably to weakening of character, degradation of conjugal re-

lations, decline of population and degeneracy of national life.

As a remedy for social and economic ills, birth control is not only mistaken and futile, but tends to divert attention from genuine methods of social betterment.

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**A Recognition of Scholarship.** One of the greatest trophies of scholarships awarded by the Paris Academy of Science—the Volney Prize—has for the second time in twelve years been given to Rev. Father William Schmidt, S.V.D., who several months ago toured the United States. Father Schmidt is the first German-Austrian scholar to receive a similar honor since the beginning of the World War.

Father Schmidt receives the prize this time for his work in the field of Australian languages, in which he is not only the first but the most celebrated investigator. This latest contribution to philology and that which won him the prize twelve years ago have been published by the Vienna Academy of Science.

These latest studies of Father Schmidt traverse an entirely new sphere of research, as until quite recently few of the languages of Australia had received scientific treatment and their relationships had not been discovered. This eminent scholar has shown the cognation of the languages of Central Asia with those of Oceania, and has proved that religion is not a recent invention of human minds—as some modern scholars contend—but of primeval antiquity and bearing the impress of God's primitive revelation.

The Volney prize was awarded to Father Schmidt the first time for his investigations in the domain of so-called Australian-Asiatic languages. He showed in that study that the nations of India and those of the Pacific Islands once constituted one big linguistic family. The results of his labors in this connection have guided investigations back to the very beginnings of mankind. Numerous eminent scholars have since erected their theories on the solid foundation laid by Father Schmidt.

The distinction that has come to Father Schmidt is taken as a mark of honor to the whole Society of the Divine Word. In a short time there will appear in a famous publication a new contribution from this priest-scholar. This will deal with Tasmania, where one of the most ancient languages of the world has been discovered.

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**President Harding and the N. C. W. C.**—Washington, Feb. 20.—President Harding has written to Rev. John J. Burke, General Secretary of the National Catholic Welfare Council, the following letter:

The White House  
Washington.

February 15, 1922

My dear Father Burke:

I have thought perhaps you would like to have an acknowl-



edgement of the resolutions which you were good enough recently to hand to me giving the expressions of approval and congratulation of the National Catholic Welfare Council on the accomplishment of the International Conference on the Limitation of Armament. I am glad your organization looks upon the work of the Conference with such high appraisal and finds so much of the belief that it will further the maintenance of a commendable peace. Since I had no part in the conference directly, and may appraise its work without prejudice, I am happy to say that I think it accomplished very great things, the fruits of which will not be gathered by this generation alone.

With a very cordial expression of esteem, I am,

Very truly yours,

WARREN G. HARDING.

The Administrative Committee of the Council in the statement on the Limitation of Armament Conference presented to the President stated the Conference had "substantially vindicated" the hopes of those who had joined in the appeal for its assembling.

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**The Apostleship of the Sea.**—Mgr. Lémonnier, Bishop of Bayeux, presided on Christmas Day at the monthly meeting of the Union Catholique des Marins at Port-en-Bessin, Normandy. The Abbé Bernard, who has devoted himself unsparingly to the welfare of the fisherfolk in his model parish at Port-en-Bessin, had gathered together a splendid audience of stalwart, blue-jersied fishermen, who prior to the Bishop's arrival sang their favourite cantique—"Vierge Sainte, Aimable Marie,"

Doux reconfort des matelots  
Daignez conserver notre vie  
Lorsque nous sommes sur les flots.

It was with evident pleasure that the fishermen noticed the little badge of their Union, side by side with the red ribbon of the Legion of Honour, on His Lordship's robe, when he arrived; for Mgr. Lemonnier is himself of sailor lineage, and knows and addresses most of his dear "Portais" by their Christian names.

Monsignor made a delightful little speech, saying how much he felt at home in such a gathering of seafarers, especially on Christmas Day—a day specially beloved of seafarers, because "Le Petit Jésus" reminded them of their own little children. He then asked the organizing secretary of the Apostleship of the Sea to tell those present something about the work. Bro. Richard Anson, O.S.B., gave a brief account of the conditions of life in the mercantile marine, and pointed out how much might be done for Catholics by an international Federation of Catholic Seamen's Clubs, advocating also the promoting of ship-visiting by clergy and laity in the chief ports.

M. L'Abbé Bernard was deputed to organize the fishermen's guilds in the Diocese of Bayeux, with a view to arranging an annual pilgrimage to the shrine of Notre Dame de Deliverance, near Caen, and Mgr. Lémonnier, who graciously consented to become an honorary member of the A.O.S., has invited Bro. Anson to address the "Jeunesse Catholique" at Caen, with a view to their starting ship-visiting on the same lines as their brethren, the C. Y. M. S., at Glasgow and elsewhere.

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**Popes Who Have Borne the Name of Pius.**—The ten predecessors of the new Pope who bore the name of Pius included some who are ranked among the greatest in the long list since St. Peter.

These ten Pontiffs reigned a total of 118 years. The longest Pontificate was that of Pius IX., who reigned thirty-two years, preceding Leo XIII. The next in this group for length of service was Pius VI., who reigned twenty-four years. Third in duration of reign was Pius VII., who succeeded Pius VI. Pius VII. was Pontiff twenty-three years.

Between Pius I. and Pius II. there was a gap of 1,291 years. Between Pius V. and Pius VI. there was a gap of 203 years.

Pius I. was the eleventh Pontiff. He was elected in the year 158 and died in 167. He succeeded St. Hyginus, who reigned four years.

Pius II. was the 212th Pontiff. He was elected in 1458 and died in 1464. His birth name was Aneas Sylvius Piccolomini. He belonged to an illustrious family. In 1431 he assisted the council at Basle as Secretary. He was Secretary later to Emperor Frederick III., by whom he was employed on various embassies. Eugenius IV. made him Apostolic Secretary. Nicholas V. made him Bishop of Trieste in 1447, and sent him as nuncio to Bohemia, Moravia and Silesia. He became Bishop of Siena in 1449 and Calixtus made him a Cardinal, December 18, 1456.

Early in his career Pius II. was liberal in ecclesiastical matters, but on his elevation to the Cardinalate he became a staunch upholder of Papal authority, both in opposition to the secular power and to the authority of councils. He was considered one of the most learned men of his day and was distinguished for moderation. He succeeded Calixtus III. as Pontiff.

The next year he assembled a congress at Mantua to plan a crusade against the Turks, but nothing of importance was accomplished at that time. Pius II. is best known today by his writings. As an author and scholar he is considered an excellent example of the learning of the Renaissance.

Pius III. was the 217th Pontiff. He was elected in 1503 and died the same year. His birth name was Francesco Todeschini. He was a nephew of Pius II., and his uncle made him Bishop of Siena and subsequently Cardinal. In the Chair of St. Peter he succeeded Alexander VI.

Pius IV. was the 226th Pontiff. He was elected in 1559 and died in 1565. His birth name was Giovanni Angelo de Medici. He studied medicine and law, but subsequently entered the church. He was made an Archbishop in 1545 and a Cardinal in 1549, and succeeded Paul VI. in the

**Papal Chair.** The most important event of his pontificate was the reopening of the Council of Trent. In 1564 he published a bill confirming the decrees of this council. The confession of faith known as the Creed of Pius IV. was put forth by him as a statement of the dogmas defined in the council.

Pius V. was the 227th Pontiff and succeeded Pius IV. He was elected in 1566 and died in 1572. He has been canonized. His birth name was Michele Ghisleri. He entered the Dominican order at fourteen and was so distinguished by the austerity of his life and his zeal against heresy that he was appointed inquisitor in Lombardy, and in 1558 Inquisitor-General. He was created Cardinal in 1557.

When he became Pontiff he expelled the Jews from the States of the Church except the cities of Rome and Ancona. The victory over the Turks at Lepanto was largely the result of his efforts, as he organized with Venice and Spain the Holy League against them. He was canonized in 1712.

Pius VI. was the 252d Pope. He was elected in 1775 and died in 1799. His birth name was Giovanni Angelico Braschi. He was made a Cardinal in 1773.

He instituted reforms in the public treasury and completed the museum in the Vatican. His greatest work, however, was the draining of the Pontine marshes. When the Emperor of Austria, Joseph II., decreed that all the religious orders in his dominions were free from Papal jurisdiction, Pius VI., apprehensive of the consequences, went in person to Vienna in 1782. But his remonstrances were of no avail.

At the time of the French Revolution the Pontiff, having favored the Allies, Bonaparte entered the Papal dominions and compelled him to purchase a peace. Basseville, an agent of the republic at Rome, aroused so much hatred that he was slain by the populace. The French forces under Duphot attempted to restore order, but the Papal soldiers routed them and Duphot was killed. Bonaparte entered Italy, made the Pope prisoner and plundered the city. The Pontiff, now grown aged, was carried away by the victor and hurried over the Alps to Valence, where he died.

Pius VII. was the 253d Pope. He was elected in 1800 and died in 1823. He succeeded Pius VI. The birth name of Pius VII. was Gregorio Barnaba Chiaramonti. He was a Benedictine monk who became Bishop of Tivoli. He was created a Cardinal in 1785.

The year after his pontificate began he concluded at Paris a concordat with France. He went to Paris in 1804 for the coronation of Napoleon, after the seizure of Ancora disputes between Napoleon and the Pope started.

On the annexation of the States of the Church to the French Empire in 1809 the Pontiff published a bull of excommunication against the perpetrators. He was arrested and sent to Savona, and later to Fontainebleau. He was not permitted to return to Italy until January, 1814.

The States of the Church were restored to the Pope by the Congress

of Vienna. The Pontiff applied himself thereafter to internal reforms. In the year of his return to Rome he re-established the Order of Jesuits. The character of Pius VII. was such as to win him the esteem and sympathy of men of most diverse views.

Pius VIII. was the 255th Pope. He was elected in 1829 and he died the following year. His birth name was Francesco Xaverio Castiglione. He was successively Bishop of Montalto, Cesena and Frascati. He became a Cardinal in 1816. He succeeded as Pontiff Leo XII. During the short Pontificate of Pius VIII., he condemned the slave trade in Brazil, opposed civil marriages in Prussia, denounced Freemasonry and secured the organization of an Armenian Archiepiscopate at Constantinople.

Pius IX. was the 257th Pontiff. He was elected in 1846 and died in 1878. His birth name was Giovanni Maria Ferretti. It was under him that the Vatican lost its temporal power.

He belonged to a noble Lombard family. His education was received at the College of Volterra. In 1815 he became one of the noble guards at the Vatican. Soon after he entered the Church. For a few years he was the head of a large orphanage in Rome. In 1827 he was made Archbishop of Spoleto.

Five years later he was transferred to the See of Imola. Here he showed himself zealous in good works and possessed of liberal convictions. In December, 1840, he was created a Cardinal.

He succeeded Gregory XVI. as Pontiff. Pius IX. ushered in his reign by liberating 2,000 political offenders imprisoned by his predecessors. He granted a general amnesty, restoring all prisoners and exiles to their civil rights on their signing a declaration of allegiance. He established a number of new dioceses in the United States.

Pius IX. drew up a scheme of representative government with two chambers, a national guard and a free press. For a time these acts made him immensely popular. The Italians, however, wished to drive out the Austrians. The Milanese overpowered Radetzky. Charles Albert led the Piedmontese to the Minico, whereupon the youth of all Italy rose to the rescue. Pius IX. refused to countenance the revolutionary movement, and as a result Charles Albert was overpowered in Lombardy, while Naples, Tuscany, Parma and Modena had their newly acquired freedom quenched in blood.

Pius IX. then lost the favor of the Roman populace. On being threatened by a mob in his own palace he fled to Gaëta. A Roman republic was proclaimed in February, 1849, with Mazzini at its head.

Louis Napoleon undertook to restore the Pope. He sent an expedition to Rome under Oudinot. The latter overpowered the Italian patriots led by Garibaldi. Rome surrendered July 3, It was not until April, 1850, that the Pontiff returned to his capital.

Pius IX. then placed his confidence in Antonelli, whom he had made a Cardinal and a member of his council of state a few years before. Cardinal Antonelli, who had risen to distinction under Gregory XVI., pre-

served the ascendancy in matters of state until his death, which was in 1876.

This Pope recalled the Jesuits, canonized saints, and under him two dogmas were defined, which were among the most important in the history of the Catholic Church. One was the doctrine of the Immaculate Conception and the other was the Infallibility of the Pope when speaking *ex cathedra* on questions of faith or morals. The latter doctrine was proclaimed in the Ecumenical Council of the Vatican in 1870.

Before this the temporal dominions of Pius IX. had become shaken, due to the gradual unification of Italy under Victor Emmanuel. The temporal power of the Pope, however, was still secured by the presence of a body of French troops at Rome. After the defeat of Napoleon III. at Sedan these were withdrawn. The Italian troops entered Rome on Sept. 20, 1870, and the temporal power came to an end. The Vatican was left to the Pope, with free diplomatic intercourse, the honors due to a sovereign, and a civil list of £129,000 a year secured to him. These he declined.

Pius X. was the 259th Pontiff. He was elected in 1903, succeeding Leo XIII., and died in 1914, being succeeded by Benedict XV. The record of Pius X. is fresh in the public mind.

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**Passing of a Priest War-Veteran.**—The death of Father E. W. J. Lindesmith, on February 6 closed an eventful career. Father Lindesmith had reached the great age of 94 years and was quite active till some days before his death. His remains were interred with military honors at the cemetery of Dungannon, where, in anticipation of his death, Father Lindesmith had erected a monument in 1900, on which was inscribed:

Rev. Eli Washington John Lindesmith, Chaplain of the United States Regular Army. Born September 7, 1827. Son of a volunteer soldier. Grandson of a soldier of the War of 1812. Grand-nephew of two soldiers of the War of 1812. Great-grand-son of a soldier of the War of the Revolution. Served as Chaplain in the Rocky Mountains during the Indian Wars from June 18, 1880 to September 7, 1891.

Father Lindesmith was a benefactor of the Catholic University of America which has a section of its Library devoted to a "Lindesmith Collection" which is exceedingly valuable.

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**Library of the Catholic University.**—At the Washington Chapter Alumni dinner some days ago, the Right Rev. Bishop Shahan announced that work on the new Library at the University would begin at an early date. Numerous additions have recently been made to the University manuscript and autograph departments through the courtesy of Rev. Arthur T. Connolly, of Boston. The latest acquisition is an autograph

copy of patriotic verses written by Daniel O'Connell in 1841 for two young Irish girls. Father Connolly has also given the University library many other rare autographs of Irish leaders of the nineteenth century, including Archibald Hamilton Rowan, William Smith O'Brien, and Charles Stewart Parnell.

O'Connell's verses, which were written at the heights of the Repeal Movement, suggest that he was not, after all, an extreme pacifist. They are as follows:

"Oh, Erin, shall it ere be mine  
To wreak thy wrongs in battle line,  
To raise my victor head and see  
Thy hills, thy dales, thy people free?  
That glance of bliss is all I crave  
Between by labors and the grave."

The delication of the verses is the following: "Daniel O'Connell, M.P. for the counties of Meath and Cork, and Lord Mayor of Dublin, written for Maria and Eliza O'Reilly, Navan, 27 December, 1841."

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**A Revival of Catholic Customs.**—An old Catholic custom, which has lingered on unbroken for centuries, save under the blighting regime of Cromwell, was observed again this year on the Feast of the Epiphany, in the Chapel Royal at Saint James Palace, when high officials of the English Court presented gifts of gold, incense, and myrrh, in honor of the gifts presented by the Magi at the cradle of Christ.

This ancient Catholic custom has been observed throughout the centuries practically unaltered, except that the Sovereign no longer presents the gifts at the altar in person; an innovation that is supposed to have been introduced during the reign of the Hanoverian Georges, none of whom seem to have had much time to spare for religious exercises.

The Royal Chapel is a scene of splendor for this occasion. Lighted candles and flowers are on the altar, which is decorated for the occasion with the priceless gold plate consisting of enormous golden flagons for holding the communion wine and immense dishes of gold that were designed originally for some ecclesiastical use.

The Yeomen of the Guard, dressed exactly in the same style of costume that their predecessors wore when they were present at Mass in the days of Henry VII or Henry VIII, holding their halberds or old-fashioned fighting spears, stand at attention in the Royal Chapel to furnish the guard of honor as the representatives of the Sovereign make their way to the altar with the casket containing the royal gifts.

About the altar itself is grouped a company of high ecclesiastical dignitaries of the Established Church—the Precentor of the Royal Chapels, assisted by the priests-in-ordinary and the royal Chaplains.

The royal choristers in their scarlet cassocks and rochets of fine lawn

begin a special anthem, and there is a movement at the entrance of the chapel as two gentlemen ushers in the splendid uniform of the Court make their appearance between the two lines of Yeomen of the Guard in their quaint Tudor uniforms.

The two Court functionaries make their way slowly up the aisle of the chapel, and there is a pause; for it is part of the ceremonial that the bearers of the royal gifts shall make during their progress up the chapel three profound inclinations towards the altar—evidently derived from Catholic times when the Sovereign genuflected before the Blessed Sacrament on the altar. Then the two gentlemen in waiting reach the altar, and the casket, which is ornamented with a star, is placed in the hands of the officiating ecclesiastic as the Epiphany gift of the King made at the altar.

Possibly in the old days the presentation was made during the offertory at Mass. But the modern procedure is for the presentation of the Epiphany gifts to be made first, after which the Celebration of the Communion Service follows.

Like in so many medieval presentations, after the ceremony the gold is redeemed by the Sovereign; that is to say he receives back the actual gold itself which is bought back at a price equivalent to its value.

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**A Prince Edward Island Celebration.**—The one hundred and fiftieth anniversary of the landing of the first Scottish Catholic settlers on Prince Edward Island will be fittingly observed by the Catholics of this province, if present plans are carried out. The landing was made at Scotchfort, along the Hillsborough or East River, and twelve miles from Charlottetown. Plans at present call for the erection of a monument in memory of all the original Scottish Catholic settlers and it is hoped to have the movement extend to every place throughout the continent, where descendents of these Scottish settlers may live.

The "Garden of the Gulf," as it is well named, has an interesting Catholic history which has been told very graphically by one of its brilliant priests—Rev. Dr. J. C. McMillan. Its ecclesiastical history goes back to 1719, when all the islands in the Gulf of St. Lawrence were granted by the King of France to Count Saint-Pierre. The first priest to labor in the new colony was René Charles de Breslay, a Sulpician, who came from France in April, 1721. He was joined a few months later by Marie Anselme de Métivier, a priest of the same community. It was under the care of French priests under the jurisdiction of the Bishop of Quebec until 1758, when most of the people were driven out by the English; and the island was without a priest until 1772, when there arrived a number of Scottish Catholics, accompanied by a priest, the Rev. James Macdonald, who continued in charge of the colony till his death in 1785. Five years later a second band of Scottish Catholics came to swell the population, and they were accompanied by the Rev. Angus Bernard MacEachern, the most striking figure in the early history of Catholicism in the colony. He became the first Bishop of Charlottetown.

One of Bishop MacEachern's first acts was the establishing of an institution for the education of students destined for the priesthood, and St. Andrews College was founded at St. Andrews in November 1831. On the death of Bishop MacEachern the Diocese of Charlottetown, or Prince Edward Island, was dismembered, and its mainland section became the Diocese of St. John, New Brunswick. St. Andrews College was closed in 1835, and eleven years later the present College of St. Dunstan opened its doors. This institution, which is affiliated with the University of Laval has done and is doing splendid educational work under the direction of diocesan priests. It was for a brief period under the management of the Jesuits who abandoned it owing presumably to lack of students.

There are thousands of Prince Edward Islanders in the United States and among them possibly a hundred priests laboring in various dioceses. We find the names of distinguished "Islanders" in the Diocese of San Francisco, Los Angeles, St. Paul, and elsewhere in the Middle West.

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**Historical Forgeries.**—Historical forgeries have of late been receiving a large amount of attention in certain quarters. The *Fortnightly Review*, of St. Louis, edited by Mr. Arthur Preuss, in its issue of February 1 has the following "reflections" on the "Letter of Lentulus":

It would be amusing, were it not so provoking, to see the spurious "Letter of Lentulus" again making its appearance in the American Catholic press. This time it started in the St. Louis *Amerika*, which under its present non-Catholic management can hardly be expected to know better. But that the obvious forgery should be copied into the *Ohio Waisenfreund*, published by the Papal College Josephinum, and thence translated into the official organ of the diocese of Little Rock (*The Guardian*, Jan. 7) is truly astounding. The editor of the last-mentioned paper, a Benedictine prior and doctor of theology, introduces the sensational find as follows: "A few months before the world war a document of supreme importance was accidentally discovered in the library of the Lazarists in Rome. Because the war soon commenced to absorb all the attention of the world that document failed at the time to arouse the interest which it deserves. To us it seems not a little strange that the keepers of the document did not divulge it sooner after the end of the war."

In matter of fact, this same alleged Letter of Lentulus has made the rounds of the American Catholic press at least four times in the course of the last thirty years, and we do not know how many times before that. When we first showed it up, about a quarter of a century ago, information concerning its true character was not so easy to obtain; but since 1907 there has been accessible to English-speaking Catholics the first volume of the *Catholic Encyclopedia*, which says (page 610): "Letter of



Lentulus. A brief letter professing to be from Lentulus, or Publius Lentulus, as in some MSS., 'President of the People of Jerusalem,' addressed 'to the Roman Senate and People,' describes our Lord's personal appearance. It is evidently spurious, both the office and name of the president of Jerusalem being grossly unhistorical. No ancient writer alludes to this production, which is found only in Latin MSS. It has been conjectured that it may have been composed in order to authenticate a pretended portrait of Jesus during the Middle Ages." According to Father Nisius, S.J., in the *Kirchliches Handlexikon*, the Lentulus Letter is "a forgery of the thirteenth or fourteenth century" and has been reproduced innumerable times in letters and books, especially since the sixteenth century.

As an English version of the letter was published in Cowper's "Apocryphal Gospels and Other Documents Relating to Christ" in New York away back in the late seventies or early eighties, the editor of the *Guardian* might have spared himself the trouble of making a new translation from the *Ohio Waisenfreund*.

A more significant discussion on historical forgeries is found in the *London Times*, of January 5, anent certain happenings in connection with the Disarmament Congress held recently in Washington. The *Times* published an article on "False Documents" recalling a number of historical forgeries, among them "The False Decretals" and the "Donation of Constantine" and says:

The age of reason was succeeded by the age of superstition, and forgery became a means of propaganda, and sometimes even a method of government. The Papacy was buttressed upon it. The famous Isidorian Decretals were a series of forged bulls of previous Popes, attributing vast powers to the Papacy. These emanated from a Spanish source in the ninth century, and were usually considered to be genuine until Renaissance scholarship overthrew them in the fifteenth century. The most famous forgery was the "Donation of Constantine," a fabricated document, in which Constantine, before leaving Rome to found Constantinople in 323 A.D., was supposed to have handed over both temporal and spiritual powers to the Pope, who was to rule in Rome while Constantine ruled in Constantinople.

The influence of this forgery was certainly very marked. In the third century the Patriarch of Constantinople was as important as the Pope of Rome. In the tenth century the Pope was incomparably superior to him, and much of his power was based on forgeries which followed one another in relentless succession. Historians have been much surprised that Gregory VII (Hildebrand), the greatest and the most sincere of Popes, can hardly be

cleared from the charge of bolstering up his pretensions by documents which he knew to be dubious.

This evoked replies from Father Herbert Thurston, S.J. and from Mgr. Moyes, both of which follow:—

Father Thurston says:

The correspondent who in your [the *Times*] issue of this morning discusses the subject of historical forgeries touches upon many questions which have been, and always will be, matter of controversy. That the Isidorian Decretals and the Donation of Constantine were spurious documents no one now dreams of disputing, and the learned Cardinal Nicholas de Cusa had already pronounced against their authenticity in the fifteenth century. But when the writer of the article goes on to say that the Papacy was "buttressed upon forgery," and that these forgeries, "upon which much of its power was based, followed one another in relentless succession," he certainly insinuates a great deal which is quite incapable of proof. The Decretals were begotten on Frankish territory, not, as your correspondent suggests, in Spain, and they were fabricated, as scholars now agree, not in the interest of the Papacy, but in that of the episcopate. The Donation of Constantine, though elaborated in its final form before 850, is cited in no Papal document until 200 years later. The supposed reference to it in a letter of Hadrian I to Charlemagne of 778 is more than doubtful. Further it cannot be shown that Gregory VII ever appealed to it in the struggles of his time. I would submit, then, that its importance in the development of the Papal authority has been much exaggerated in the article which your correspondent publishes to-day.

Mgr. Moyes is, as he has ever been, very specific and direct in his reply to the *Times* correspondent, and says:

Your correspondent, in his interesting article on the above subject, naturally includes the False Decretals and the Donation of Constantine. He speaks of the Papacy being bolstered and buttressed by such forgeries. As a buttress or a bolster may be understood as conveying the idea of a contributory or collateral, as distinguished from a fundamental or essential support, one is glad to accept the words in their least contentious or controversial meaning.

The validity or invalidity of Papal claims is a doctrinal issue, the discussion of which you would rightly rule to be unsuitable to your columns. But the date of given documents and the assessing of this effect on the beliefs and events of a given period

are historical issues which are of general interest, and concern all students of the past. Within these limits, I venture to note in your correspondent's treatment of the question one or two difficulties which have, no doubt, occurred to the writer, as well as to many readers of his article. In seeking to measure the influence of the above named forgeries, he puts one point of the compasses on the Patriarchate of Constantinople in the third century, and the other on the Pope of Rome in the tenth. He affirms that in the third century the Patriarch was as important as the Pope whereas in the tenth century the Pope was vastly more important than the Patriarch. The inference is that this change in relative importance is due to the effect of the forged documents. I assume that the words "third century" are a mere lapse of the pen. In the third century, as the writer will have known, there was no Patriarchate of Constantinople, and Byzantium, as it was then called, was a Bishopric of so little importance that it was not even a metropolitan see, but only a suffragan of Heraclea, and was of so little account that, as far as I know, the names of its Bishops have not come down to us. Any putting of the date farther back would be only to move into denser obscurity. On the other hand, would putting it forward help the writers inference? Not to the fourth century, for in A. D. 381 a Council held in Constantinople itself, and composed of Easterns, puts the Patriarch not before, but after the Roman Pontiff. Not to the fifth century, for in A. D. 451 a canon of the Council of Chalcedon, passed mainly by Byzantine Bishops, declared the Patriarch to be second in precedence to the Roman Bishop. Not to the sixth century, as to which there is the well-known testimony of St. Gregory the Great, who speaks as a fairly qualified witness, as he was himself personally acquainted with Constantinople, having resided there as *apocrisiarius*, or nuncio, in constant touch with the Patriarch and the Emperor. He affirms it to be a matter of public knowledge and something beyond doubt that the Church of Constantinople is "subject to the Apostolic see," as the Patriarch and the Emperor themselves constantly avowed it to be. (Lett. 12, Book IX.)

As these testimonies were given centuries before the False Decretals or the Donation of Constantine were heard of, it seems clear that the precedence and authority of the Papacy over Constantinople whether justified or unjustified, cannot be attributed to the effect of these documents. Documents cannot exercise an influence before they come into existence. May I add that to many students of history, in dealing with these non-authentic documents, and especially with so many monastic charters of the same type affecting more closely English history, the main difficulty is the psychological one? There have been forgeries in all

ages, just as there have been murders, revolts, and other delinquencies. But the forgeries in question seem to form a class apart, as they have been done or used not generally by bad people, but commonly by people whose record for honesty of life seems unexceptionable. This fact has led not a few thinkers of the modern school to ask how far we have been projecting the method or mentality of our own time into the early Middle Ages, and how far what we call forgeries and fabrications in early medieval charters may not have partaken of the nature of a reconstruction or registration of local living tradition, not necessarily intended as false and fraudulent. Some such wider and deeper theory, it may be, underlies, to some extent, Mr. E. H. Davenport's recent work on the False Decretals, and those of some other writers of the same school. If proved, it would certainly explain much that must otherwise remain inexplicable.

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**Catholicism in Scotland.**—The census has recently been taken in Great Britain, and in connection with it the Registrar-General made a reference to an interesting computation of the population of Scotland, made by a Presbyterian divine in the year 1755. The minister was the Rev. Alexander Webster, who was in charge of the Tolbooth Church in Edinburgh, and apart from its general antiquarian interest, this computation tells something about the position of the Catholics in Scotland in 1755.

The minister in making up his figures distinguished, as he said, between Papists and Protestants. At that time the total population of Scotland was somewhere about 1,265,380, which is only slightly higher than the population of the single city of Glasgow as given at the last census.

The learned doctor hints that in certain quarters there were colonies of Catholics who grouped themselves together, which is possibly some kind of reference to the fact that in certain parts of Scotland there are said to be Catholic communities that have never lost the Faith. But it also appears that when he made his computation there were certain towns and cities without a single Catholic that in these days are considerable centers of Catholic life.

The burgh and parish of Dumfries in 1755 had some 4495 Protestants and only 22 Catholics; but in the parish of Buittle in Kircudbrightshire there were 85 Catholics to 814 Protestants, while in a little parish on the Solway Firth there were only 12 Catholics to 889 Protestants.

But the story is quite different when Maxwellton, which fell under the powerful influence of the noble and ancient Catholic family of that part, is considered. There were but some 1213 Protestants in this burgh, while there was the large proportion for that time of 118 Catholics.

It is interesting to note, from this record, that Glasgow which has the largest Catholic population of any diocese in Great Britain, in 1755 had not a single Catholic among the population, whereas the diocese now has something close on the half million mark. Paisley had only one Catholic,

but in the Highland parish of Ardnamurchan, where we may suppose that Catholicism had never been driven out by the Reformation, there were 2300 Catholics and the Protestants could only boast of 400 in excess of this number.

Dundee, which is now the episcopal seat of a Catholic Bishop, in 1755 had only three Catholics in its population of 12,477. Aberdeen boasted of 135 Catholics, though in the total population of the shire which was 116, 168 it had no fewer than 2288 Catholics.

But it is when we get to the islands, where the Protestant Reformation made no touch whatever, that we find how the Catholic Church stood in Scotland in 1755. These islands never received the Reformation, and so in 1755, when Catholicism on the whole was not flourishing in Scotland, the island of Barra had 1100 Catholics and only 52 Protestants.

Again, in South Uist and Benbecula there were 2040 Catholics, no inconsiderable population for these wild and sparsely-populated parts, with no more than 169 Protestants. Argyleshire, which also boasts of Catholic communities with an unbroken tradition with the past, had 4329 Catholics to 61,957 Protestants.

How far Dr. Webster's figures may be accepted as absolutely reliable is a matter for historians. But he appears to have been engaged in making a nation-wide compilation of men of fighting age, and must have had access to sources of information upon which to compile his figures, and he gives the total number of Catholics in Scotland in 1755 as 16,490. If the figures are reliable, the Catholics in Scotland during the 166 years that have passed since the computation was made have increased forty-fold.

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**Valuable Historical Publications.**—The members of the American Church History Seminar are now bringing to completion their individual doctoral dissertations for presentation before the Faculty of Philosophy of the Catholic University of America. The Rev. Dr. Browne's study of Dilhet's *Etat de l'Eglise* has just come from the press. The Rev John Hugh O'Donnell C.S.C., has finished his volume on *Episcopal Succession in the United States*, and his work will take the place of Gams' *Series Episcoporum*, which is inadequate for American Church History. Rev. Edward J. Hickey, returned from Paris last autumn after spending a year studying in the archives of the Society of the Propagation of the Faith, and will shortly present his volume *The Society of the Propagation de la Foi (1822-1832)* to the Faculty. Rev. Boniface Stratemeier, O.P., has written a valuable contribution to American Colonial history in his *Thomas Cornwaleys Commissioner and Counsellor of Maryland*.

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**A Venerable Institution.**—Saint Bartholomew's Hospital, at Smithfield, in the City of London, England, is preparing to celebrate its eight hundredth anniversary.

Founded originally as an institution of Catholic charity, some of its

ancient glory was snatched at by Henry VIII when he seized the monasteries and converts in England. But, in spite of the rapacious king's attempt to secure glory for himself as the chief benefactor of this institution, his memory has faded, and today Saint Bartholomew's is preparing to do honor to Rahere, the Augustinian, prior of the twelfth century, who founded this great institution.

Henry I was King of England when in the year 1123 Rahere, prior of the Augustinians, first founded his hospital for the sick in Smithfield. The magnificent Church of St. Bartholomew which Prior Rahere built still stands in Smithfield, though it is now given up to the worship of the Church of England. And in this church one of the most magnificent examples of Norman ecclesiastical architecture in this country, the tomb of Prior Rahere still exists, very little changed in the passing of eight centuries.

In those days the high ecclesiastics of the Catholic Church in England were men of great influence in the affairs of the state. It is said of Rahere that earlier in his life he had held a position at the Royal Court, but that on being seized with a dangerous illness he made a vow that if he should recover he would found a priory and hospital and himself embrace the monastic state. He recovered, and the Church and Hospital of Saint Bartholomew witness that he fulfilled his vow.

In an age when very little was done apart from the ministrations of the religious orders, for the nursing of the sick, this institution was for centuries a center of healing for those who were absolutely neglected by the state. Then came the days of spoliation, when Henry VIII seized on the property of the Church.

Since the days of its spoliation the hospital has had a wonderful record. During the Great Plague of London, when 70,000 people perished in a few months, the hospital did a great work in trying to save the victims of this calamity. When after the Plague the Fire of London destroyed the city, St. Bartholomew's escaped this visitation and parts of the old building yet remain.

If the walls of this venerable home of healing could speak they would tell tales, not only of the old Catholic days in England, but of those bitter years of persecution, when in the open place before it, known as Smithfield, the English martyrs were put to death for the Catholic religion. Within sight of its walls there suffered Blessed John Forest, the Franciscan friar who was confessor to Queen Catherine of Aragon; Blessed Margaret Pole, Countess of Salisbury and mother of Cardinal Pole, the last Catholic Archbishop of Canterbury; and the secular priests, Blessed Thomas Abel, Edward Powell and Richard Fetherston, who suffered death at Smithfield in July, 1540, for the cause of Catholic unity.